

A funeral

oratiō, made the. xiiii.
Daye of January, by John
Hoper, the yeare of oure sal
uatyon. M. D. XLIX.

Upon the terte wyttē
in the Reuelatiō of
Saynt John
Capl. xiiii.

(::)

i. Thessa. iiii.

Mourne not, as other do
whych haue no hope.

(::)(::)(::)





I heard a

boyce fro heauen, say-
inge vnto me. wryte.

Blessed are the dead, that dye
in the Lorde, strayght waye,

so sayth the spyrte: that

they maye reste from

theyr labours, but

theyr workes

folow the.

(..)

A p̄face to the text



The death of

a mans frende, is

paynefull for two

cōsyderatiōs. The

one, because he that

lyueth, is forsaken and desty-

tute of thee familyar tyte and

friendshyp, of hym that is dead.

A.ii. The

Thee other, that the Iyupnge
dowteth, where the soule of hys
frende departed is become.
Whether it bee in heauen or in
hell. Both these Iles, maye be
redressed wythe one God, that
is to wylt: Yf he that lyueth be
assured, by the worde of God
that hys frende departed, is by
mortal death entered in Christ
in to eternall lyfe. But now
in thys standeth all the dowte.
Howe the Iyupnge maye know
in what state the soules depar-
ted stande. This dowte cannot
the Gentyle dissolue, the wyse
menne of the worlde, nor the
common sorte of soche as bea-
reth the name of chrystianyte.
Namelye for this: that they
pymagyn there frendes soules,
to be broyled & roasted in the fyre
of Purgatory. Wherefore euen
as

as they feare they woote not
what: so seke they theyr reme-
dye, they know not how. wth
Mass, Dirige and soch other.
Thys paynes (by the lypynge)
presupposed of the deade: who
can iustely repzeheude the mys-
beleuyng lypynge for the state
of the dead, that moze the nede
is, pa neth the selues, and moze
then profytte is: redeimeth the
prayers of other. But what
maye thee trueth conclude: Is
there anye certayntye that put-
teth all oure of doubt, our fren-
des soules to departe from the
yeath, straighthe vnto eternall
lyfe? Truly after the iudgemēt
of the fleshe, there is no soche
knowlodge. For thec fleshe in
thys case, eyther wyl playnelpe
dyspayre for the horrou and
greatnes of synne: or els doubt

of the means howe it maye bee
remedied. Onehve therefore
the certapntye is knowen by
the Scrypture of God. Geue
therefore hede, what in this case,
what the worde of god certify-
eth vs of the deade.

I heard a voyce fro
heauē saying vnto me.
write. Blessed are the
deade that dye in the
lorde strayght waye.

In a matter of doctre, here
beholde the dyuersyte be-
tweene the learnynge of
God, and the learnynge of man.
The learnynge of man wythout
Judgemente, knowledge, and
grace: wyl compell and force
them that lyue, too beleue theyr
frendes soules departed, to bee
broyled

byopled in Purgatory. Desyre
ihē to geue you a reason, why?
Answer we haue they none, but
that ye muste so beleue, or else
be accompted for an Heretike,
So that rather they wyl force
menne wythe dowte to abyde
in sorow: then wyth iudgemēt
of Goddes worde, happely to
comforte them wyth ioye. Bles-
sed therfore, be the God of mer-
cy, that hath in this case, putte
vnto vs an infallible trueth
and doctryne, to warraunte the
troubled mynde of the spuinge,
for the state of the dead. And a-
monge other places of most cer-
tayne trueth, here in this place
he playnely sheweth them to be
blessed that dye in the lord: that
is to say: Optayn the ende that
man was created vnto eternall
felicytie, and ioye enetlastyng.

3.iii. For

For a proue of the same againe:
the reason and manes doctrine:
Saynt John sayth: I heard a
voyce from heauen. As though
he hadde sayde: It is so true: it
can be noo waye false, for it is
from heauen. And because it
shoulde instructe thee afflicted
of oure tyme, and affectayne vs
of thec state and condycyon of
the dead, aswell as it dyd saynt
John, and theym of hys tyme;
and for euer tyll thee worldes
ende: the Mungell byd Saynte
John wyte the same, sayinge:
Wryte. Blessed are the dead
in the Lorde. Al though al men
indifferentlye wyshe and couet
to be blessed after theyr death,
yet all menne come not to thee
thyng, they mooste wyshe for:
Because they lyue contrarpe
vnto the wpll of God, that solte
geueth

geueth thee blesse eternall, as
Sayncte Paul sayth: Ephe. v.
i. Cori. vi. No fornicator, or co-
uetous man, shal haue any he-
rytage in the kyngdomme of
Christ, and God. And as Paul
excludeth from heauen thee do-
ars of the fruytes of infydelite,
so doth S. Iohn exclude for in-
fidelite it selfe. Ioh. iii. He that
beleueth not the sonne of God,
shall se no lyfe, but thee Ire of
God tatieth vpon him. True is
is then, that al men obtayne not
thys blessinge of GOD after
death. And euen as the places
before shewe, who shal mysse of
thys Joyfull felicitie: so S. Jo-
han, in thys place sheweth who
shal come vnto it, saying: Bles-
sed are they þ dye in the Lorde.
They onely therefore be blessed
þ dye in the Lorde. And seynge
a death

death in the Lorde is the Gate
of eternall lyfe: we will moze
at large declare what it is, to
dye in the Lorde. To dye in the
Lorde, is to dye in the faythe of
Christe, wherby he sente into the
worlde for the redemptiō ther-
of. John. iii. which is done whe
foure thynges is obserued.

Fyrst, of the sycke man in his
syckenes, call vnto hys remem-
braunce what he hath done all
hys lyfe tyme, agaynst the fyrst
& second table of the lordes cō-
mandementes. The seconde,
of vpo hys examinatio he fynd
hys brother and neyghboure
butt by him in goodes or fame,
he studie vnfaynedly to satys-
fye him as nere as he cā agayne
in bothe. The thyrde, that the
sicke mā acknowledge vnto the
Lorde, as moche as he hath of-
fended

fended agaynst the commenda-
mentes of the fyrste table:
wyth a detestacyon of them all.
The fourth, that he aske of god
for the death of Christe remys-
si on of them all. But he that wyl
assuredlye truste too optayne
thys forgeuenesse, had nede to
haue readye and prompt; ma-
ny places of the scripture, that
sheweth in christe, the father of
heauen to remyt the synne mans
offences. Gene. iii. Esa. liii. Ma-
thew. i. xi. John. i. iii. iiii. v.
Romano: iii. iiii. i. John. i. ii.
The assurace of fayth by grace
obtayned: it is the synne mans
parte, and as many as be wyth
hym, relygyouslye to praye, for
the perseuerance of the same
faythe. And also to his power,
to helpe the nedefull wyth the hys
ailmes, that they also may pray
to

to the Lorde for hym. Then
thus commended hym selfe vnto
God, Let hym commende all
hys, lyke wyse with some exhorta-
tion, that they dyligently ly-
ue in the feare of God as the
scripture teacheth. Gene. xlix.
Deu. xxxi. Iosu. xxiii. iii. Re. ii.
He that thus dyeth, dyeth in
the Lorde, and therefore blessed,
as this text teacheth: And as
it is taught in p. v. of S. Iohn
Verely, verely, I say vnto you,
He that heareth my worde, and
beleue in him that sent me, hath
euerlastyng life, and shall not
come into Iudgemente, but
passe from death to life. He can
not dye a wycked death that is
blessed & sanctified in the bloud
of Christe. As he muste nedes
bee, that in hys sycknes seeketh
health by this medicine prescrib-
ed

bed by s. John. That by foure
wordes helpeth thee greatesse
and daungerouse desperatyon,
Yf credyte and fayth be geuen
vnto them. The fyrste word is:
I harde a voyce. The seconde:
From heauen. Thee thyrde:
woypte. The fourth: Blessed be
the dead that dieth in the lorde.
Yf ye learne it well, it shall not
only make you blessed at þe hour
of deathe: But also moderate þe
sorowes & murninges (whych
otherwysse) ye shall suffer while
ye lyue here, for youre frendes
that dye. A ykewysse it shall as-
sure you of the state and condi-
tion of your frendes departed,
that they haue the fauoure and
přesence of God. And better at
ease in heauen wyth God, then
ye be in thee earth wyth menne.
Learne to dye well therefore,
by

by thyss leuon, ye mortall men.
And leaue not thee medycyne
prescribbed and taught by God
thee father, made and tempered
wyth the bloude of Chryste, in-
mystrred into thee soule of man,
by the holyc ghooste broughte
from heauen by an Angell, wy-
ten vpon, and too the ppeople of
thee earthe by holyc Sayncte
Iohn. For the medycynes ap-
poynted by manne, as Masse,
Dirige, Peregrinacyons, Pat-
dons, other meynes inuentyes
when ye bee gone, Trynallles,
Annuerclaryes, Inuocayon &
prayers of aid to saynctes de-
parted, Auricular confessyon, &
such other mennys inuentions,
whyche can not ease nor quyet
the conscience of the pooze syck-
manne.

But the more of these try-
les

nes is prompced vnto the con-
science of the afflicted manne,
thee more wretched creature
he despyeth: As your conscience
shall knowe at the tyme
and houre, of your sicknes and
danger. And then shall ye fele
when all other thynges bee too
lytle, that thee p[re]cious blou-
de of Christe is ynoughe, and
where as wythout dowte your
owne conscience shall baere you
recorde (Doo you, and all other
men for you, whatsoeuer maye
bee done) ye are culpable
and worthy of deathe euertla-
st. p. e.

So shall Christes sp[ir]ite, yf he
be in you by fayth, beare record
wyth your sp[ir]ite, that ye are
for Christes sake onclie, the
eyes of eternall lyfe. This is
the onclie waye to quyte euery
troubled

troubled and afflicted conscience
in the daye of death. As Saint
John sayeth. Blessed are the
dead that dye in the Lord. But
seyenge the deuyl can not beate
thys doctrine, A man to bee sa-
ued in Christ, for the pzoines of
Goddes sake: He goeth aboute
to persuaue thys worde of God
to be false, that sayeth: He that
dyeth in thee Lorde is blessed.
And so wyth the moste parte of
men he subuerteth this Godlye
consolatyon. Either he maketh
the sicke to dispare of his salua-
tio for the greatnes of hys sine:
Either causeth hym to seke vn-
sufficente and vnlawfull mea-
nes to remoue his synnes. And
that you and I be subiecte vn-
to this temptacion: Read Ma-
thew. xxvii. Luke. xxi. And se
what the deuell aduentured to
persuade

persuade vnto Christ him selfe.
And wolde haue borne hym in
hande he was not thee sonne
of God: neyther that God ca-
red for hym, seynge he suffered
hys enemyes thus too preuayle
agaynste hym. And the same
temptatyon he burdned the ho-
lye Prophete Dauid wyth all,
Psalmo. lxxi. Yf he coulde object
and bourden the sonne of God
with argumentes, that he could
not bee blessed that dyed in thee
Lorde: How moche more doeth
he, ye or maye he: not onely swa-
de and atteynpte, but also per-
swade and ouercome our myse-
rable and weake condicion: Ille
prepared, God knowethe, of a
thousande sortes of temptacy-
on to sustayne of them the least:
Wherfore learne be tyme, or
tyme deceaue you, howe to lyue

B. I.

wyth

Withoute tyme, of none ye maye
learne so wel as by the lyfe and
death and also thee doctryne of
thee Patriarkes, Prophets,
Christe, & the Apostles. Whose
example, yf ye folowe not here:
in case hereafter ye neuer come
where they bee, thancke your
selues. And that ye take vpon
you too vse another remedys
(yca and as manye men sayeth
better) to warraunte and stand
at the tyme of Deathe agaynste
the tyrannye of synne, hell, the
deuell and the worlde. Yf after
your departynge from hence it
bee worse wythe you then it is
wythe theyn: blame none but
your selues. And the better
blame worthy bee ye, so manye
tymes admonyshed, and yet no
thig the better. Judge other me
as they lyst, thus I beleue. He
that

that dyethe as an Apostle, shall
hereafter lyue lyke an Apostle.
And he that beleueth as an A-
postle, shalbe saued lyke an A-
postle: **Understande what I**
saye. It is of theyr doctryne &
sufficient learning that I speake
of, whych is fully & suffycient-
lye able to leade a man in to all
trueth. **ii. Tymo. iii. Augu. lib.**
confess. vi. Cap. v. Yf any Cou-
sale general, or prouyncyal: Yf
anye learninge of man coulde
shewe you, howe better to lyue,
& more godlye to dye, then the
wryttinges of the Prophetes,
and the Apostles in whose wry-
ttinges ye haue a place bothe of
theyr lyfe, & also of theyr death.
I wolde commend it vnto you.
But you knowe, there is none.
Seynge ye be thus perswaded
of them, & alow so moche theyr

B. ii. holpnesse

holynesse and name: dysable
not theyr doctryne, lest pe ad-
uenture those that ye nowe ac-
compte to be your frendes: here
after halbe testes and records
of your Juste dampnacyn, be-
cause ye cominende theyr name
and persecute theyr bloude in
suche as offreth you theyr doc-
trine. Thee ygnorancye of
thys trew doctryne too teache
men to lyue and dye well, hath
broughte in that false and vn-
trew oppynyon of fayned purga-
toye. Thee whyche induced
foure greateyles. Thee fyrste,
it causeth the deathe of a man-
nes frende to be moze paineful.
The seconde, it abolysheth one
of the chiefe artykles of our be-
lyefe. Whyche is, I beleue the
remysion of synne. The thirde
is, that it brought the woorkes
and

and desertinges of menne into
greater esteimacyon, then the me-
rytes of Christe.

The fourth: it causeth men
to lyue in a greater securite, and
lybertye of lyfe: Because theyz
oppynyon is, that theyz fren-
des doyng for theym after
death: Shall helpe to theyz sal-
uacyon.

Beware therfore of this doc-
tryne of Purgatorie, as of a
mooste pestylent Ille, and seyng
all oure saluacyon resteth in
this, that we dye in the Lorde:
whyles we be in health, lette vs
learne this doctryne well, and
exercyse the same. It is not a
Christians parte to slepe in syn-
ne, as an Ille souldyer tyl the
trompe blowe. Neyther yet to
proude for weapon, tyl his
enemye be vppon hym. But to
B.iii. haue

haue it redoye, that it serue as
tyne and necessitie requyrez.
And so we be admonysched too
do by thee horryble example of
the fyue folysh byrgyns, in the
xxv. chap. of S. Mathew, that
neglectinge theyr owne bounde
dewtye to know and lpyc wel, &
trustyng to the helpe of others,
were shut out of the Joye eter-
nal. for whyles they were a by-
ryng other mēnes incrites, they
losse theyr owne saluation.

The aduersaries of the trueth,
dothe vse too obiecte agaynst
this doctryne of God, that soch
as dye in thee Lorde: shoulde
strayght waye be blessed wythe
hym in heau:n, & saye: we denye
not but they be blessed: but it is
in hope to come, & not with pre-
sent ioye and felicytpe, for they
musse suffer the paynes of pur-
gatorie

gatorye, and so enter the place
appointed. To the whyche
objection Saynt John, in this
place answereth, & denyeth anye
differing of tyme, betwixte
the deathe of a Christian. and
hys acceptation into the tryp-
tyon of God, and sayth by and
by, not to ga fynde into purga-
toye & then after into heauen.
And so sayth Chrysostome selfe.
John. 6. The same teacheth
vs the Parable of Lazarus
soule straighthe waye vpon hys
death, that was take into Abra-
hams bosome. Luk. xvi. sother
as ye maye learne the state of
the soules departed. And here
S. John sheweth the cause,
why the soules that dye, be not
drawen throughe Purgatoye,
nor passeth throughe no losse
paynes to come to heauen. Ber

B. iiii.

cause

cause sayth he they may rest fro
theyr laboures, that is to save:
fro the paynes dewe for synne,
and from all other myseries of
ryght, annexed and layde vpon
men for synne. Yet the Christy-
an soules goo into purgatorie
they be not quyt from theyr la-
bours, but put vnto moze la-
bours. Fro a hote fetter into a
hote fyre, fro paynes tollerable,
to the paynes that be (as theyr
doctryne sayth) as greuouse as
the paynes of hel. So the death
of man is not the ende of hys
myseries, but the begynnynge.
Neither is not death as S.
Paul sayth. i. Cor. xv. the laste
enemye of man, but purgatorie
is. Neither is it trewe that
he sayth: Hebrue. ix. chap. That
man receaueth hys iudgemente
after hys death: but after he is
fyrste

fyſte dead, and then ſuffeſcent
ly purged in purgatory. Whether
of ye haue noo example in the
newe Teſtament, nor in the olde:
ye haue neyther any commaun-
dement to praye for the dead,
nor yet promyſe that God wyl
heare your prayer, whē ye pray.
Who taught you to bring any
religion into the church of god,
wythout Gods cōmaundemēt:
and the decrees of the vniuer-
ſall church, whych is the church
of the Patriarches, Prophe-
tes & the apoſtles, whole fayth,
lyfe, death, and doctrine, is, and
oughte to be, the grounde and
foundatyon of Chriſtvan rely-
gyon, as Sayncte Paule wy-
teth, Ephesi. ii. Neyther in the
worde of GOD, is there anye
more mencyon then of two pla-
ces, the right hand for the good
in

In Christ: the leftte hande for the
pill. Abrahams bosom for the one
a place of ioye, hel for the other,
a place of payne. Lette the ad-
uersaries of thee trueth shewe
by the scripture (whych we
esteme ful sufficient to make a
perfecte manne in all thynges)
a thynde place, and the we wyl,
as we be bounde, geue place vn
to the, but sure we be, the scrip-
ture Canonical which is suffi-
cyente, hath noo soche thynges:
but of this shalbe moze spoken
here after. For in this texte I
meane to teache & not to dispu-
te. Learne therfore here of S.
John to know that al mysery-
es endeth wth thee christians,
at theyr death, & seying the word
of God putteth them in ioye, let
not vs put them in payne. Nor
those that thee Scriptures sa-
ueth,

ueth, lett not vs condempne: yf
the scripture saie: they be stray
ghte wayes blessed that dye in
the Lord: let vs not put the bn=
der the curse of thec paynefull
fyre of purgatory. It is not the
parte of a good scolr to fynde
fault at his maysters doctryne,
vntyll soch tyme as he be better
learned then hys mayster, ney=
ther befoze he hath, o: can, lear=
ne the elementes & principles of
goddes lawe: to adde vnto hys
maysters rules, No: too better
the thing that is perfectly good
of it selfe, wyth any wyt of hys,
whych is perfectely naughte,
No: to saie hys maysters doc=
tryne is not suffyciente: when
all the worlde knoweth the con=
trarpe. For the beste lear=
ned men hathe come out of hys
Maysters scole: and yet neuer
added

added neyther diminished one
tote to that theyr maysters tau-
ghre the. Behold the iunciente
stole of the Patriarckes, Pro-
phetes, & the Apostles which ly-
ued vertuouslye, and dyed ho-
lely: yet neuer added to the sou-
les any thyng place, or paynes
of fyre, but were cōtented wyth
the two places that God hadde
appointed, one for the good, the
other for the Ille. Wherefore it
is my belefe, that thee doctryne
that sufficed them, sufficeth vs,
and the fayth that saued them
in Christe, saueth vs. Excepte
God be chāged, and hath made
newe wayes too heauen sence
theyr deathe. Eyrther they ar-
red, and knewe not what was
suffyciente to leade to eternall
lyfe: or these dreamers of Par-
gatory arte. for thee one goeth
as

as contrary in this article, to the
other, as black is contrarye vn-
to whyte: and the catholyke
churche of Christ, to the swerme
and multytude of Antychryste,
and after, from the pryuate
church of the Apostles, as gods
word is, from the superspy-
cyon of manne, and the doctrine
and lyfe of S. Peter (that was
but a recorde of Christ, and his
doctrine. Actu. 1) from the lyfe
and doctryne of Boniface the
eyghte, whyche is wytten, post
se xrum decretaliū: better there-
fore it is to beleue wth Sain-
te Ihon, and the catholyke
churche, that the deade bee at
reste: then wth the scole of the
gentyles and multytude of mē
to iudge them in payne. But
let vs heare what more the ho-
lye ghoſt sayth vnto S. Iohn.
They

¶ They twooches folowe
them.

By this texte we learne two
thynges. Fyyste, howe these
that dye in the Lord be not, nor
can not be hurt by the obloquy
and slanderous report of Jille
speakers. Seynge thee worlde
for the most part accompted the
berye chrystyanes of God to be
heretykes, & sedicious persons,
therfore sayeth the holy ghoſte,
they depart hence w their owne
wozkes: which sayinge should
cause vs to beate stronglye the
peruerſe iudgmēt of the world,
for the iudgemēt of god is iuſt,
and iudgeth not after thee face,
but according to the truth. Lett
al vs therfore lamēt & bewayle
our ſinnes paſt, preſently begin
a better lyfe, and here after be=
ware in Chyiſte of the lyke fall,
then

then lette the world saye what is
wyl. The seconde doctryne here
of, Saynte John repugneth &
ouerthroweth thee opynyon of
manye ignoraunte, and super-
stycious personnes, that, why-
les they yet lyue here they in sel-
ues, passeth lytle, what saythe,
celyggon, or workes, commaun-
ded by god, they do, but in the
tyne of death, they thynke to re-
deme all theyr synnes by other
menues worckes after deathe:
wythe masse, pelgrynage, par-
dons, and other. folishe be they
that sell thys abhomyntatyon,
but more fooles be the byers,
seynge Chyste ones caste soche
sellers oute of the temple. But
those haue thec Dope and hys,
receyued in agayne wyth bothe
handes. And as Chyste beare
them oute wythe scourges: So
the

the pope and hys adherentes
wythe whyppe and fyze, beteth
as manye as cal the people fro
thys merchaundise, and no mer-
uel, for he is Chyestes aduersa-
rye: Because therfore thys er-
roure hath so moche auayled
in manye mennes conscyens,
that it is verye dyffycyle to re-
moue it (partelye because they
that sel, waxe ryche by the mea-
nes, partlye because the mar-
chaundyse semeth good too the
byer, that trusteth to appease the
Fyre of god wyth money) I wyl
teberse testymonies of the scrip-
ture, to proue that no man is the
better for an other mannes wor-
kes, when he is deade. Chyiste
Matthel. xxv. askethe of thee
same, he gaue hys talentes vnto
to, accompte of thee same man
agayne, for thee vse of hys ta-
lent

lentes and there vnto conſtate
neth eche of hys createoures.
In the ſame Chapter ſpittynge
in the laſt iudgemeēt as it were,
requyze the accompte of ſuche
worckes as were done by them
that ſhalbe iudged, whiles they
were yet aloue. I was an hun-
gered and ye gaue me incate, a
thyrſt and ye gaue me drinke: &
ſo forth, rede thee place. In the
olde teſtamente and in the newe
is wrytten manye tymes, that
the Juſte God wll geue vnto
euerie manne after hys owne
worckes. So ſayeth S. Paule
Gala. vi. and to the Corinth. as
he ſowethe ſo ſhall he reape, and
that ſayth he alſo .ii. Corint. v.
Euerie man ſhall receaue as he
hathe done in hys bodie, bee it
good, or yll. And be myndeſull
of thee ſyre folgſche byrgnes
C. i. that

that teache vs, how dangerous
a thyng it is too truste vnto
boughten merytes. When they
were waked out of the slepe too
go mete the bypdegrame, & had
not oyle sufficient in theyr lam-
pes, they went vnto theyr mar-
chautes to bye. But in the
meane tyme, whyles they were
agreyng vpon the pryse, the
gate was shut, & the miserable
byrgins excluded, and kept out
from the eternall Joyes. After
the same sort, men beyng ygnor-
aunte of the trueth of Goddes
word vseth in the tyme of theyr
sycknes wth the vnlearned pre-
sers. Whyles the miserable and
afflicted sicke man is crucified
and tormented wth the fyre
of hel, in his agony and passion
of death, askyng counsel of his
curate, when hys curate shoulde
perswade

perswade the sycke man to the
restytution of hys neyghbours
goodes and fame, yf anye soche
wzonges were commytted, and
then perswade hym of aliny gh-
tye goddes mercye in Christ, in
whose bloude he forgaueth all
offences. Gen. iii. Esa. liii. Eph.
ii. and maketh the synner more
whyter then the snowe. Esay. i.
then the vngodlye Curate set-
teth the fourth hys marchaun-
dysse to sayle: Messes: Kinging,
lyghtes, peregrinations, wythe
other lyke. The wretched sycke
manne, though he hys conscience
heareth hym recorde, these thyn-
ges satisfie not, nor remoueth
the greatnes of hys temptaciō,
yet seynge he knoweth noo bet-
ter, and hath learned no farther
then the oppynion of man hath
taughte: he begynneth too in-
C. ii. treate

create wth the p^rieste vpon the
p^ryce of his marchaundyse, and
many tymes befo^re they be ful-
l^ye at a poynte the byer a seller:
thee poo^re sycke byer dyeth, and
the gate of saluatyō is shut in,
and thus for the losse of fayned
purgato^rye, that thee scripture
of God feareth no man withal,
he fyndeth vnfayned hell (eter-
nall damnatyon) from whence
neither thee lyuynge, no^r thee
dead cā relese hym. And thus I
wyl yet adde, in case there were
any Purgato^rye, yet coulde not
the soules be deliuered by these
remedies that superstition hath
p^rescrybed, seynge they^r reme-
dies for the moste part be blas-
phemye agaynst God: as thee
Masse a p^rophanatyon of thee
Lodes Supper, holpe water
wth other such lyke: and other
of

of theyr remedies be folpthe, &
to be mocked at, as the tyngna-
ge of belles, to ease the payne of
the dead wth the other. I beseeche
you al brethren in the dete blou-
de of chryste to leaue byenge of
Goddess grace, and the merites
of menne that can not merite
p^oough for them selues. Your
owne goodes thus bestowed,
shall worke your owne damna-
tion. Remember thys saying of
S^aynte John. Theyr workes
folowe theym. I p^ue here after
vertuouflye, that ye maye be
godlye. He fyghteth not man-
fullye, that is broughte vpp al-
wayes delicately. In the houre
of deathe is lyke to be our har-
dest assaulte & greatest danger.
The booke of our conscience
shall be opened. The deuyll wyl
aggrauat & geue all the strength
he

he can to our synne and wyl(ye
god suffer hym) other extenuat
and dymynysh the thee mercede of
God, or cleane cause vs too de-
spere: hell then wyl gape & open
his mouth vpon vs. Make redy
therefore while ye haue tyme, for
your selues in the bloud of chri
ste, & study amenderment of lyfe
Besides þ scripturc, heare what
S. August. sayth. Tract. xlii:
super Jo. Vnusquisq cum cau-
sa sua dormit, & cum causa sua
resurget. That is, Every mā sle
peth wpth hys owne cause, and
shal ryse wpth hys owne cause.
In our synkenes let vs therefore
do these two thynges, reconcytle
our selues to oure neyghbours.
The seconde, lette vs crye vnto
the Lord in chris saying: I be-
leue remysyon of synne.

The

The conclusion.

If we wyl not lamente the death of our frēdes, let vs heare and rede the scripture dilygent-ly, that sayethe: they bee blessed that dye in the lord. And we, yf we purpose to dye well: whyle we be in health, let vs learne to know, to feare, & to put all oure trust in the Lord solye & onelpe thorough Christ, and the in the trance and daungerous agony of death we shal overcome manfullpe, and save rather for oure frendes that dye, blessed & thanked the Lord who hath vouchesaued to take vnto him hys seruaunt in the bloud of christ, fro the mysertes of thys world and the yles therof: rather then too save (as the mooste parte of men doth) God haue metcy vpo hys soule, whych word concludeth a
verpe

Deere vnto the state of thee
deade, and more spoken of cu=
some, then of knowledge. Lett
vs therefore wpth the holpe
ghoste saue blessed be thee
deade, that dyeth in the
Lorde. So be it.



A. J. R. J. S.

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Thomas A. Marshall

June 1st 1855

A Lesson

of the Incarnation of
Christe that he toke, his
humanite in and of the
Blessyd Virgine: made
the twentieth Daye
of June by John
Hoper.

1549.

Roma. 9.

Christe is of the fathers
concernynge the fleshe.



A daylye prayer to be
sayde before the Lesson.

O eternall and most mer-
cyfull God: whois word
is the lyght vnto oure
stappes, and the lanterne vnto
oure fete. We moost humble be-
seche the, to illuminat our myn-
des, that we maye vnderstand
the mysteries conteynyed in thy
holye lawe. And into the same
selfe thyng that we godlye
vnderstond, we may be vertu-
ouslye transformyd, so that of
no parte, we offend thy hyghe
maiestie, through oure sauour
Jesus Christ. So be it.



A Preface.



Seyng we be euen so
appoyntyd by the
ordinaunce of God,
to lyue, & take the
experience & dan-
gere of the laste tyme, in the
whych (as the scripture sayth)
iniquite shall abound and the
trewe knowlege of God so ob-
scuryd, that skarse the sonne of
man when he commythe shall
fynde onye faythe vpon the
earthe: it is the office of all
Christianses, and espetiallye of
souches as teache the worde of
God, not onlye to remoue and
take awaye false & pernicious
doctrine, and then to plant the
truythe: But also in tyme to
cropp & cut of the spryngyng.

A.ij,

and

and towardeyle euyles, befoze
they be full rype, lest they shuld
opprelle & kepe vnder the doc-
trine of truythe.

Amonge all other pernitiouse
doctrine contrarpe vnto the
truythe, there is one most pesti-
lent and dangerous whych de-
nyithe Iesus of Nazareth our
sauoure to haue receauyd hys
humanite and manhede of the
blyssyd & holpe virgine Marye
and supposithe ether he brouht
hys humanite wyth hym from
heauen, oz else toke it of some
other, thē of here. For asmouch
thefoze as thys vngodlye oppy-
nyon, crept not onlye into the
churche immediatlye after the
Apostelles, but also the same
(beynge buryd and condemnid
by the scripture) in oure mise-
rable, and most perillouse tyme
is

is gotten into the hartes of
manye: for whom Christ in hys
humanite shedde hys preciouſe
bloud, and ſome it holdithe in
trouble, and perplexite of con-
ſcience: to conſyrme and helpe
the well perſuadyd in the Chri-
ſtiane and Catholick fayth, and
alſo to call agayne (yf God wyl)
ſouche as begone: I purpoſe to
intreat and reaſon thys mater
of Chriſtes incarnation at
large, that the truythe maye
as right is in thys caſe, take
here place.

Nothyng elſe in thys preface I
demande, but that y^e Chriſtiane
reader tarpe with the truythe,
and not to be offendyd thoughe
in thys tyme, manye erroures
(vpon the begynnynge of the
Reformatiō of trew religion in
thys realme) dayly be brought

a. iij.

iii.

in, seing it was so in the Apo-
stelles tyme by the cranste of
the deuyl that men by the di-
uersite of oppynions troublid
trueth of þe gospel. which was
and is done to proue the fayth-
full. Now therfore to the ma-
ter, in the which I will obserue
thys orde. First I wyll shew,
out of the olde Testament, and
the new, that Chylte toke
hys humanite of the
blyssyd virgine: after
wardes I wyll
answer to the
obiectiōs of
the cōtra-
ries.



Reasons

Reasons out of the olde Testament.

The fyrste is the promise of GOD vnto Adamme and Eue: Gene. 3. that the sede of a woman shulde breake the Serpentes hed. This promise was spokē of Christ, for he solye and onlye brake the Serpētes hed, that is to saye destroyed the workes of the deuylle, satisfied for synne and ouer came it, and also the worlde, hell, and the Deuylle, and set God and manne at one, remouynge the occasion of Enninite, and the Enninite it selfe in hys precious blud. Brekyng the wytynges of oure condemnation
a. iiii. vpon

Upon the crosse, Ephe. 2. & thys
oure Sauoure and peace ma-
ker is callyd the sede of a wo-
man. The whyche word alone
were sufficient to confounde
the contrarype part, that saythe
Christ toke not the substaunce
of hys humanite of the blessyd
Uyrgyne. Where so euer ye
fynde thys worde, the sede of a
woman in the holye scripture,
ye shall see alwayes it is taken
for the chylde, and byrthe that
hathe of the substaunce of hys
mother: and not for any thyng
that passithe throughe the
mother, as the water passithe
throughe a pype: But that
part of the mothers substaunce
doothe concurre and necessa-
rielye is requyryd to the pro-
creation of the chylde as all
Phisicke holdithe.

And

And this waye brought God
almightye the humanite of hys
onlye sonne oure Sauour Je
sus of Nazareth wythoute the
knowledge of man, vspynge the
blessed virgine by the operatio
of the holy Ghost to conceyue &
brynge forth thys blessed sede,
whyche was made of her, and
toke the original of hys huma
nite of, and in her, by the opera
tion of the holy Ghost, and nei
ther nozished in her wombe, nei
ther brought forth she, the hu
manite of Christ, as a thing that
God hadde geuen Christe from
heauen, or els from some other
where, but nozished in her, and
brought forth the blessed sede,
that God had made by his ho
lye poure, of her own substaunce.
Other els were thys promyse
false, the sede of a woman shall

A. b. breake

breake þ̄ serpent's heade. It is
no sede of a womā nor hath any
thyng to do to be called the sede
of a woman, that neuer taketh
ought of a woman. But God
doeth warraunte that he that
shall breake the Serpētes head
shalbe the sede of a woman. If
it be true (as it can not be false)
that the Serpentes heade is
broken: who can denye but that
it is broken by the sede of a wo-
man. That is, by hym that toke
his humanite of the womannes
substaunce. Men must beware,
they be not deceiued in this case
with allegories, and wrong in-
terpretacion of the worde: but
plainly make answer, Christe
is the sede of a woman, and not
a thyng that passed throughe
here, nor was partetaker of her
nature. For then should he not
haue

haue broughte forth the her sone,
but such a sone as she know ney
ther father neyther mother of.

Othere promises made god
vnto Abraham and vnto Jacob
of the same seide. To Abraham
Gene. 22. In thy seide shall they
say all the nacyns of the earth
to be blessed. Vnto Jacob, Gen.
26. God saith thus: In thy seide
shal al þe people of þe world be bles
sed. Here agayn se we Christe
called the seide: for none other
purpose doutles, but onelye to
take away all suspycion & dout,
that the worlde myght haue of
hys humanyte. And leaste the
worlde myghte haue sayde, as
nowe a daye (the more pytye)
many doth say, we beleue that
Christe is of the seide of the fa
thers, but he brought that seide
with hym from heauen, or elles
wroughte

broughte the same sede, and
made it not oute of the synneful
nature of the fathers, but some
other wayes, vnknewen vnto
man. The scripture in these pro
myces, and in other that shal fo
lowe putteth expresselye, thys
pronoun, Thyne, Saying, thy
Sede. In thy sede, not in the
sede that Chyste shall brynge
from heauen shalbe the blessing
of all people. Howe can that be
Abrahames, or Iacobes sede,
that neuer toke any of their sub
staunce, but came from heauen,
and was made of an other kind
of nature, then Abraham and
Jacob was of. Who is able by
good auctorite of the scripture
to warraunt Chyestes humani
te, in case it be vnknewen of whō
he shoulde take it. As these me
knoweth not & denyeth Chyste
to

to take the nature of man of the
blessed virgine . Vnto Dauid
God made the lyke promyse of
Christe to be borne of hys sede.
2. Samuel. 7. When thy dayes
be paste, and thou slepeste wyth
thy fathers, I wyll suscitat thy
sede after the, that shall come
out of thy bely. The same haue
ye. 1. Paral. 17. and also Psalm.
132. The Lorde swoze a trueth
vnto Dauid, and wyll not go
from it. I wyll set vpon thy sete
(one) of the fruyte of thy belye.
Nothynge is more clere, then
these wordes. Roman douteth
but all these places appertayne
vnto Christ, the sonne of the ho
lye virgine. Who is called here
the sede of Dauid. Also that it
shoulde come out of hys owne
belye, concernynge his posterity.
The is Christ called the fruit
of

of David helpe. God did swaue
he would thys do. Except he be
forsworne he hath done it, and
in that God be presyde, we be
agryed. Therfore we wyll not
tarve long in the proue therof,
seinge it needeth no probation.
One thing I desyre y^e Christiaⁿ
Reader of, that he marke well
euerye worde of the promyse,
where as he callethe hym that
is promysed, nowe the sede of
David, then the fruyte of hys
wombe: yf he so do, it shalbe easy
to comprehend, howe far these
men be from the veryte, that
Christe shoulde be a man of the
fathers nature, accordynge to
the scriptures, and yet neuer re
ceyued hys humane nature of
none of them all. Loke in the
scripture, and se what the fruit
of the belye is, and thou shalte
fynd

find in euery where, it is taken
for the child that taketh the be-
ginnynge of hys humanite not
onlye in hys mother, but also of
hys mother, and parente. And
calleth not that the fruyt of the
belye, that passeth the bely with
out the commixtion and partici-
pation of the mothers substaunce
as the water runneth, and pas-
sethe thozoughe the pype, that
mengleth it selfe nothyng with
substaunce of the led. For a more
ample declaration, and defence
of the trueth concernynge the
humanyte of Christ, and the ori-
ginall therof, Elsie the prophet
hath more open propheties, not
only assuringe of what familie,
and trybe, Christ shuld be borne
but also namethe the condicion
of hys mother, saying. Behold
a virgyne shall conceyue, & bare
a chyld

a chylde, the. 7. Chapt. S. Ma
theu sayth, not onelye that she
had conceiued, but also that the
blessed fruit grew in her, so that
she was great, Chap. i.

Esaie in the. ii. Chap. sayth.
There shall come forth of the
rasc of Jesse a braunche, and a
floure of hys rote, and so forth,
reade the place. Now note the
wordes of the holy Ghost, Con
ceyue, beyng great, & to bring
forth the chylde: whether euer ye
did read in the holy scriptures,
or in any other booke, & these pro
pertes were found, or may be
founde in anye, sayng in her,
of whose nature and substance
the chylde is formed, and made.
Therefore the virgin, which E
say here saythe shall conceyue,
& bring forth, must minstre the
part of her substance to her fruit
other

other wyse, howe shal it be cal-
led her sonne? The text ampli-
feth thys mater so it self: that
it needeth no help of any retho-
ricall amplificacion. Fyrst, with
thys worde, beholde: for thys
worde declareth that it shoulde
be wonderfull, and aboue reason
that the nature of a virgyne
shoulde minstre mater and sub-
staunce to any childe, neuer be-
ing knowe of mā. Had she done
no more, the wared great with
nothing of her self, and brought
forth the thing that was made
in out her, it had not be a thing
to be wondred at, at al, so much
as the Prophet speaketh. But
it is a greater miracle a virgine
of her owne nature to be father
vnto a chylde (by Goddes o-
peration) and neuer touched by
mā: then to bring forth & burde
b. i. that

that she taketh from another,
made wythoute her assistaunce
and helpe.

Then goeth forth the Pro-
phete, and discusseth the doute
further by a similitude, and me-
taphore taken from a tre, after
this sort. Ther shal sayth Esay
come forth of the stocke of Jesse
a braunche. That is to say, the
blessed virgin Mary, note (the
processe of the texte) and from
the roote of thys braunche shall
sprynge a floure, to say Christe
our sauour. Thys is the ordre
of the text, & the meaning ther-
of. I make the Christiã reader
iudge. Dute of the which texte
note those thinges. Firste, that
Jesus of Nazareth our sauour
concerning his humanite hath
not his beginning from heauen
noz els where but from the sub-
staunce

staunce of the route of Jesse.
Marke the wordes of the pro-
phete. He sayth not that Christ
shalbe a floure grafted or fay-
ned to be annexed to the route,
but he shalbe borne of the same
route. Consider the sympletyude
and the wordes of the scripture
Christ is called the flour of the
bryaunche. It is not vnknownen
vnto all men, but that the flour
is of the nature & substance of
the tre that bareth the floure.
How can they the proue (tarpe
in þe text of Esai) seing our sau-
our Christ is the flour of that sa-
crate virgine Mary, should not
be of her substance and nature.
Shew vs any floure, that is ei-
ther of appel tre, nut, or other þe
is not of þe same nature and sub-
stance that the tre is, of whō it
springeth. If ye graūt the flour

to be of the nature & substance
of the stock that beareth þe flour:
be nomore iniurpouse, & cruell
against Christ the flour & fruyt
(by Gods ordinaūces) of the sa-
crate virgin, the vnto the stock,
and route of euery flour of the
felde. She wyl be the flour of an
Orange to spring of an Oke, &
the we wyl graunt the humani-
te of Christe, nor to take hys o-
rygynall of man, but from hea-
uen, or elles from som other be-
gynnyng, as you do sayne, ye
knowe not what. And then (it
musste be graunted) euen as of
þe nature of no Orange cā come
no orange: so of none of Abrahams
nature and stocke, cā come
Abrahams naturall kynsmen
oure Sauoure Christ Iesus
acco:rdynge to the fleshe. But
ye wyl not contrary to reason,
graunt

graunt to vs the fyrste, nomore
can we cōtrary both to reason
and to the holy scripture, graūt
you the seconde. These places
and promyses of the olde testa-
ment consydered: we wil bring
forth the autozpte of the newe
Testament, that shall confirme
the same.

Testimonyes of the new Testamente.

Olte of the olde Testa-
ment we haue heard
p̄ Christ shuld be born
according to the holy
scripturs. Nowe let vs heare
howe effect answereth to p̄ for
more propheties. In case the
newe testament should not in ef-
fect performe asmuch as p̄ olde
testament figured by shadowes
and saue before by prophete,
they bothe myghte be iustye

suspected, and no forse though
both of the were denyed. And
for a probacyon, let vs take the
experyence of it in this matter
concernynge the humanyte of
Christ, and that it toke hys be-
gynnyng in and of the holpe
virgine, by the operation of the
holpe Ghost. The Aungel sayd
vnto the blessed vyrgine, Luce
the fyrste. Beholde thou shalt
conceyue in thy wombe, & bare
a sonne, the whyche thynges
S. Mathewe expresseth thus.
Thou shalt be great, and bare a
sonne. Marke the whole state
of the scripture, and the words
here reherfed, to conceyue and
bare a child: and ye shal alwaies
fynd, it is none othere thyng
but that the mother shalbe a
verye true and natural parent
wyth partycypatyon of here
obone

own substance with her child.
Therefore Sayncte Mathewe
in the fyrste Chapter to helpe
this dout, amonge other thyn-
ges touchynge the genealogie
and stocke of Christ, sayth thus
speakyng of the blessed virgin
Mary, Of whom is born christ
and doeth not say by whome or
through whome Christ passed.
The same worde Of, vseth S.
Paule twyse to the Romans,
and ones to the Galathians, &
whyche worde he woulde not
haue vsed so manye tymes, in-
case Christ hathe taken no sub-
stance of hys mother, but pas-
sed through her without parti-
cipation of her nature as & wa-
ter throughe a conduit. To the
Romaynes in the first chapter
he saith thus, which was borne
of & sede of Dauid as touchung
b. iij. the

the fleshe. And in the in the . 9.
Chapter Christ after the fleshe
is of the fathers, & in þ fourthe
to the Galathiās he sayth, whē
the tyme was fulfylled, God
sende hys sonne borne of a wo-
man. What can be more playn-
lye sayde to proue oure sauour
Jesus Christe to haue taken of
the virgynie the substaunce of
humane nature. Namelye be-
cause the newe Testamente,
& the authorytes therof, doeth
so Godlye corresponde and an-
swere to the propheties of the
olde lawe, Gene. 22. 26. In thy
sede, sayth Moyses, and not in
an other sede, or in a heauenlye
sede. The same doeth S. Paul
repet, saying. Christe is of the
fathers as concernynge to the
flesh. Mark þ word Of, & it shal
destroy, þ fond opiniō of them þ

say, true it is, we graunt þæt Christ
is of the seide of Dauid, yet it fo
loweth not he shuld take of the
nature, and substaunce of the sa
crate virgin. Note well þæt wor
des, and they shall satisfie the.
Unto this obieccion and other
I wyll answere vnto here af
ter, in the ende of the oration.
Now to the proue of our propo
sition, reade the fyrst of Saint
Luke, and marke the gretinge
of Elizabeth vnto the holy vy
rgyne beyng great: Blessyd said
she is the fruyte of thy wombe.
Thys holpe womanne callyth
Christ the fruite, but wherof, &
from whens had she this fruite
of heauen, or othere where: no
treulye: but it was the fruyte
of her owne belye, then of her
owne substaunce, or else it were
a manifest lye to call Christ the
b. v. fruyte

fruyte of her belye. Nether I
thynke, there is no man that
would call a thing the fruite of
a tre, that neuer had the nature
of a tre. What man was euer
so founde to saye, that a Pere
were the fruyt of a Chery tre.
Or who is he that can say, that
Jesus of Nazareth takynge his
humanite fro heauen or of some
other thinge besyde hys mo-
ther, can truely call him, y fruit
of hys mothers wombe. The
scripture sayeth: Chryste is her
sonne, and she is hys mothere,
not a faynyd mother, but a true
and verye naturall mother.
So sayeth saynt Mathew in
the fyrst Chapt. She broughte
forth her sonne. And so the vir-
gyne callyd hym Luke the se-
cond, Sonne why haste y done
thus vnto vs. Belyue the scrip-
ptures

ptures and pondre accordingly
the words and sentences ther
of. Math. 1. Luce. 3. Jo. 2. 19.

One place more there is in S.
Paule wryten in the second to
the Ebrew: which is thys, for
asmuche then as the chyl dren
were partakers of fleshe and
bloude, he also hym selfe lyke
woyse toke part wyth the. And
in the same place he sayeth: He
toke the sede of Abraham, & not
of the Angels so that he muste
be lyke vnto his brothers in all
thynges. This place appertei-
ning to the natiuite of Christe,
let vs consydere dily gently the
wordes of S. Paules oration,
how he prouyth Christ to haue
oure nature, whiche he toke of
hys mother. If it be so sayeth
S. Paule that the chyl dren,
that is to say men be partakers
of flesch

of fleshe and bloude: Christe be-
cause he myghte Destroye hym
that hath þe Dominion of Death,
by the Death in his owne body,
was made partaker of þe same,
to wyte of fleshe and bloude.
Here he vlythe thre wordes,
Lykewoyle, Partaker, Of the
same. Reade the text and note
the wordes.

Cfirst it is out of doute, that
oure fleshe is of the nature and
substaunce of a woman. Nowe
sayeth S. Paule Christe lyke-
woyle, that is to saye after the
same maner toke fleshe as hys
brothers. I saye not lyke vnto
vs, for we receaue oure nature
wyth synne, and in synne, and
by naturall coniunction. Christ
receaued his humanyte of hys
mother wythoute synne, by the
operacyon of the holpe ghoſte.
But

But to Saynt Paules woꝝ-
des: like as man taketh his na-
ture of hys parentes, so lyke-
wyle toke Chyste hys humane
nature of the blessed vyrgyne,
oz else S. Paules symyle pro-
ued nothyng.

The second word of Saynt
Paule sayth, that he was made
participant, oz partaker. Now
there is no participatyon nor
can be, except it be of such thin-
ges, as is commune betwene
them that be partakers of one
thyng. It cannot be therfore
that Chyste hath taken other
fleshe then hys brothers had,
whych was of the sede of man.
Forther he addeth. Chist toke
the sede of Abraham, and not
of Angelles, that is asmuche to
say Abrahams fleshe verely hu-
mane, and not any body oz flesh
cele-

celestiall, or made of the ayer.
In this place S. Paule shew-
eth playnely from whens, and
of whom Christ toke his huma-
nitye. In the same chapter S.
Paule sayeth, Christe is made
lyke vnto hys brothers in all
thynges.

Howe can thys I praye you
be true, in case he neuer toke
hys humane nature of anye of
hys brothers substaunce. The
whyche thyng if ye take from
Christ, there is nothinge can be
more vnylike, then Christe, and
vs, that be hys brothers. In
the last reason S. Paule sayth
that Christ was tempted, that
he myght succour such as were
tēpted. Now there is no fleshe,
cā be tempted, but mans fleshe.
And there is no mannes fleshe,
but hath taken his begynnyng
of

of þe substance of man, except it
were Adam the fyrste man that
was made of the Earth, Gen. 1.
Farther howe can he helpe vs
as S. Paule sayth beyng in an
other flesh from vs. If he haue
an other fleshe then we haue (I
except synne, & nowe mortaly-
te) how or wherin is the iustyce
of God satisfied for synne. How
can he be a faythful medyatour
betwene God and man, that
neuer toke hys humanite, of þe
substance or natur of any man.
¶ These places and autozytes
I trust suffycyth euerye Chry-
stian hart for the stablyshement
of thys Article of oure beleue,
where we confesse that Christe
was conceaued by the holye
ghost, and borne of the vyrgyn
Marie. By the whyche word
Of, we beleue that he toke hys
huma-

humane of her substance, and
had none other begynnyng
as touchyng his humanyte,
then in her, and of her, by the
operatyon of the holye ghoſte.
There now restyth nomore to
be sayd of me in this parte, but
to answer vnto suche obiecci-
ons, as the contrary part resy-
styth this trueth wythall.

III. The fyrst obieccyon.

If Christe toke his fleſhe of
a woman, then were he a syn-
ner, and partaker of the synne,
that naturally dwelleth in eue-
rye of Adams posterite, Ro-
mano. 5. ii.

III. We answere.

If case Christ had bene in all
thynges conceived and borne
as we be, there obieccyon were
true. But the Angel in the first
of Saynt Luke declareth the
durer:

dyuersyte betwene the concep-
tyon and byrth of Christe and
oures. The holye ghosste sayth
he vnto the holye byrgyne shal
come vpon the, and the mighte
of the hyst, shal shadowe the.
And in case the almightye had
not sanctified and halowed the
seede of Dauid in the sacrate vir-
gyne, whych Christ toke in her
wombe, it mighte haue myny-
stred some suspicio, that Christ
beynge man of synfull nature,
shuld also ben a synner him self.
But the scripture declareth,
not only Christ to be the seede &
fruyte of the byrgyne, but also
a seede and fruyte wythout syn.
Saying, the thyng that shal-
be borne of the is holye, & shal
be called s^{on}ne of God. This
testimony of the wyll of God in
the scripture shulde suffyce the
c. i. people

people of God. Whye seke we a
knot in a rough, & put doute in a
manifest verite, or to feare of
þe thyng, þe Gods worde play-
nely putteth out of feare, and
sayth, It shalbe no synful fruit,
nor byciated seede that the bles-
sed vyrgyne shall brynge forth,
but it shalbe an holpe fruyte.
Luc. 1. And in þe same place Eli-
zabeth saith, Blessed is þe fruyte
of thy bely. The holpe woman
wyl admytte no curse or male-
dyccyon of synne in thys fruyt.
The Prophet Hier. 23. sayeth,
that God promysed to suscy-
tat vnto Dauid a ryghtuous
braunche.

In thys Prophete, there
is conteyned, two veriteis of
Christe. The 1^{ste} is, that he
shalbe of the seed of Dauid, as
the braunche of a tre, is of þe tre
it

it selfe. Now it is knownen, that
the tre, and the bzaunche ther-
of, is partycypant of one, and
of the same nature, of the same
sape, and condycyon. So is
Christe, touchynge hys huma-
nyte of the same nature that
hys mothere was of. That is
to saye, of the seede of Dauid.
And thys proueth the Artycle
of oure sayth, He was borne of
the vyrgyne Marye.

¶ The seconde parte of the
Prophesey proueth the confu-
tacyon of suche as woulde in-
fer, and make to folow, if Christ
be of the substaunce and nature
of hys mothere, then is he a
synner. Marke the texte and it
wyl answer the cōtrary. The
texte sayth it shall not only be a
bzaunche, but a iuste bzaunche.
That is to saye, innocente and
c. y. with

without synne before the face
and iudgemente of GOD, as
thoughe the Prophete hadde
sayd, Thys braunche shall take
hys beyng & orygynall of Da
uid posterite & yet want synne.
¶ So doeth the Prophete E
say saye. cap. 53. speakynge of
thys blessed, and innocent sede.
Who did no sinne, nether fraud
was founde in his mouth. The
same wyrteth Saynt Peter.
1. Petr. 2. and Saynt Johan
1. Johan. 3. He appered to take
away oure synne, and no synne
was founde in hym. Of these
places we humble beseeche all
Christyan men to iudge, whe
ther the word of God proueth
not, as well, Chryste to take of
the substaunce of hys mother,
as to proue the same braunche
and fruyte of here belye to be
boyde

boyde of all synne, the holpe
ghost workyng the same as it
is wyrtten Luc. i.

The seconde obieccyon.

CS. Math. in hys fyrst Cha-
pter sayeth: That whiche is
borne of here, is of the holpe
ghoste: then it is not of the na-
ture and substance of þe virgin.

We answer.

If the cyrcumstaunce of
the place be marked, they shall
know, they do iniuries to þe text
here, as in othere places. For
when the byrgyn harde, there
shoulde be a chylde borne of her,
& she yet in þe grace & perfeccion
of her byrgynyte, as of a thyng
impossible by nature to be done
wondreth at the tydyngs, and
requyret the Angell of the
meanes, how it maye be done.
where vnto the Angell ma-
c. iij. keth

keeth answer, to satisfy the ad-
myzation of the troubled byr-
gyne thus. The holy ghost shal
come vpon the, and he shal
worke thys wonderfull worke
in the, although aboue the con-
sent of thy reason, yet not with-
out thassystaunce of thy nature
whych shalbe shadowed by the
holye ghost. Thys interpreta-
tyon of S. Luke admitteth,
S. Mathew in the fyrste Cha-
pter, where as Ioseph was no
lesse troubled to se hys affiaun-
ced, and promysed wyfe, to be
wyth chylde, (thoughte it had
bene by some synystre, and for-
bydden meanes,) as wel as the
poure byrgyne wyth reason,
thought it could neuer be with-
out the knoledge of man. Als
from heauen her reason was
confunded and made to geue
place

place bnto faith, and the power
of GOD, so was Iosephe by
nyght admonished of hys ouer
hasty iudgement, and lyght su-
spycyon, that hys promysed
wyfe was not greate by anye
man, but by the holpe gholste.
Thus myndyth the Euange-
liste, to take oute of Ioseph the
suspycyon þ he had of the God-
lye virgine for her beyng wyth
chylde, and not to proue, that
the chylde wythin her, was not
of her owne substaunce and na-
ture. Reade the place, & marke
the state and argument there-
of, then shal the text interprete
at it selfe. If it be so (as God
forbyd, it shoulde) anye would
wrest & constrayne thys worde
(of the holy ghost) against þ cir-
cumstaunce & meanyng of the
Euangelyste. We wythe and
c.iiij. require.

requyre it to be admitted of all
men for the scriptures sake,
all the Prophtyes that sayth
Messyas shoulde be borne of a
woman, and not by a woman,
or passynge through a woman.
If they wyll not thus be con-
tendyd, but forse the lettre
that sayeth (of the holye ghost)
that is to saye: Christe was
borne of the substaunce of the
holye ghoste, then should they
proue ethere Christ to haue no
fleshe, because the holye ghoste
hath none, nor neuer hadde: or
else the God to be turned into
y nature of man. And so where
as God before was and is euer
immortal: should by there rea-
son be made mortall, whyche
were a blasphemye to graunt.

The thyrde obiection.

Christ the sonne of God toke
not

not oure nature, but by a cer-
tayne chaunge & commutatio,
the word that befoze was God,
to be made flesh, accordyng to þ
scriptures, Jo. 1. & the worde is
made fleshe.

Our Answer.

This wrong interpretation
of the scriptures comineth by
the equiuocation, or diuerse sig-
nificatio of thys word (Made)
whiche hath in the scriptures
two signyficatio. The fyrst, it
signifyeth a chaunge of one na-
ture into an other as Jo. 2. the
water was made wyne. And
also Gene. 19. The wief of Loth
was made into a stone of salt.

Thys word (Made) in þ scrip-
ture in many other places sig-
nifyeth adnouch as to saye re-
ceayd, as S. Paule wyrteth
Gala. 3. Chryste is made for vs
c. v. the

the curse or execration. That
is to say receauyd in hym the
curse and maledictiō of God for
our synnes. And agayn, 2. cor. 5.
He that knew no synne, Made
synne for vs. That is to saye
was the sacrifice for our synne.
Good Christiane reader, remē-
bre to take the meanyng of the
scripture accordyng to y^e circū-
staunce therof, and then thou
shalt perceaue for the immuta-
bilyte of Godes nature, that
where sayncte Ioanne sayth,
and y^e worde was made fleshe,
is euen as mouche to say, as the
sonne of God, receauyd fleshe,
And no other sense nor mea-
nyng can it haue then thys, ex-
cept ye woulde the worde that
was God before, & immortall
is now chaunged into man, &
becōme mortall, which sentence
repu-

repugneth euerye booke of the
scripture. Farther it should fo-
lowe, that he that was before
God, as S. John sayeth, now
leueth to be God, and is made
man, as the water that was
turned into wyne Jo. 2. Lette
to be wyne and become water.
And as the corne of salt was no
more the wyfe of Loth, but a
corne of salt.

¶ Beside all thys, yf God be
turned into man, how standeth
there fyrst interpretacion, that
hys fleshe and trewe humanite
is of the holpe Ghost.

¶ Romaner of wape doutles
for no substaunce of fleshe is of
the substaunce of y holpe ghost,
nor no substaunce of the holpe
Ghost can or maye be the sub-
staunce of the fleshe. Thus ther
fore wyth the scriptures we co-
clude

clude the worde remaynyng
styl the word, ameryd vnto it
the nature of man whych he
toke of the blessed Virgine, and
truelye is called the fruyte of
here bellye.

The fourthe Obiection.

Whatso euer is bozne of a
woman, hath a carnall bodye,
but Sainct Paule attributeth
vnto Chryste a spirituall bodye
1. Cor. 15. therfore he was not
conceyued nor bozne of the wo-
mannes nature.

We Answere.

S. Paule in that place spea-
keth not of the incarnation of
Christ, whether it be of the Vir-
gyne, or from heauen: as it is
easelye to be sene by the mater
he intreateth of. But he wy-
teth of the state and condicion
of the bodye after the resurrec-
tion.

tion. And answereth there to
the obiection of them that de-
maundyed in what bodye the
Dead shoulde ryse: in the same
sayeth he that they lyuyd, but
nomore mortall, nor subiecte
vnto the payne of mortalite, as
Adames bodye was after he
synned: but spirituall as Chri-
stes body was after his resur-
rection (spirituall I saye, not
that it loseth hys humanyte,
or is turned into the nature of
a spiryte. But because it shall
lacke all mortall qualytes.)

Thus proueth S. Paule whē
he saeyth, it is sowne a naturall
bodye, it shall ryse a spirituall
bodye. Here saynt Paule spea-
keth of y^e bodye of Chyste after
the resurrection, and not of his
incarnation. Wherfore there
reason concludeth nothyng.

For

For they infer a wzonge conclu-
sion of an euile vnderstonde
principall.

The fyfte Obiection.

If Christ should receyue his
humante of the nature of man
it shoulde be to the ignominye
and contempt of hys persone;
whois holynes wyll not admit
any coniunction wyth the vn-
perfection of man.

The Answer.

It is no ignominye, or cōtēpt
at all, but rather a certayne
argument of Goddes mercye
(which passeth all hys workes)
that he woulde not abhoꝝ to be
partaker of our infirme nature.

Other cōmune Obiections.

S. Paule, Col. 1. Ephe. 3.
Heb. 1. Jo. 3. .1. Cor. 15. Jo. 6.
Heb. 13. Ephe. 4. In these pla-
ces it is playne that Christe is
callyd

callyd the fyrst begoten of crea-
tures. That he came fro hea-
uen. That he is the bread geue
from heauen. He is to day, and
was yester daye also. He ascen-
ded, that fyrst descēded. These
places saye they, proue he toke
not hys original of his mother.

We Answer.

Chryste as he is verye God,
so is he very man & accordyng
to hys godhed he hath ben, is,
and euer shalbe wyth out be-
gynnyng and of thys hys di-
uine nature speaketh the pla-
ces afore reherled, and not of
hys humanyte. Farther it is p
maner of the scripture by cause
of the vnion and coniunctio of
these two natures in one per-
son, manye tymes to ascribe &
put p vnto p one nature, which
properly is deuote vnto p other.

The

The conclusion.

C Seinge the scripture hath
in this poynt as wel stablyshed
the truyth that Christ our sau-
oure toke hys humanite of the
blessed Virgine, as also ansue-
red all the obiections that can
be brought agaynst the truyth:
It shalbe the dewty and office
of as manye as loue the Lorde
in Christ wyth humblenes ra-
ther to cōsent vnto the truyth:
then of affection, to stand at the
defence of a lye. The lpyuinge
God graūt vs hys holpe spirit,
that ones we may all know one
thyng in Christ Jesu, to oure
saluation. So be it.

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*Cum Priuilegio ad Im-
primendum solum.*

